

PRICE TWOPENCE

THE SYDNEY MAIL
SATURDAY, 27th June.
SPORTING GAZETTE.—Turf Gossip—Horses to come
—Racing Matters.
AGRICULTURAL GAZETTE, containing articles
bearing upon Agriculture.
LOCAL INDUSTRIES.—Ship and Boat Building.
THE SHACK OF BARTY QUAY.
ROMANCE OF THE BLUE BOOKS.—Pursued 'n
Fate!
THE CHESS-PLAYER.
Meetings during the Week.—Telegraphic.—Intercolonial.
Domestic.—Shipping.—Commercial.—Markets.

* Publication commences THIS DAY, at noon.

SUGAR CULTURE.—Shortly will be published in the SYDNEY MAIL, an elaborate Digest of a recent inquiry into the CULTIVATION OF SUGAR IN NEW SOUTH WALES. The Return will show the Quantity of Sugar that has already been produced, also the quantity of land under cultivation, with other particulars.

THE TWO DEMOS. See PUNCH Caricous this week. GIBBS, SHALLARD, and CO., Printers.

THE EARTHQUAKE. See PUNCH this day. GIBBS, SHALLARD, and CO., Lithographers.

POUR VOUS L'ARGENTINE. See *Argentine*, Page 1.

THE JEWELLER BALI. See to-day's PUNCH
GIBBS, SHALLARD, and CO., Engravers.

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All communications to be addressed to Mr. FREDERICK BLAND, No. 2, Bridge-street, agent for the patentee (Mr. Bland), who will give all further information required.

May 18.

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MR. GLADSTONE AND THE IRISH CHURCH.

(Standard, April 13.)
"I am afraid to think what I have done. Look on't again I do not." Somewhat of the Thane of Cawdor's remorseful temper appears to have come over the weekly organs of the Liberal party. A week ago they were turbulent and exulting. They foresaw in Mr. Gladstone's triumph the downfall of the Ministry and the disruption of the Irish Church. All this was to be effected, and that immediately, by an abstract resolution. By the close of the Easter recess Mr. Gladstone was to be Prime Minister and the Irish Church was to disappear. But the ferocious joy and the sanguine anticipations of a week ago are now toned down to a sober mood. We are assured that there is no desire to displace the present Premier. It is a Conservative Ministry, it is true, but "no one wishes it to go out of office." The Liberals are warned that they must not be "too anxious" to resume the task of government, and are consoled with the assurance that they are certain to gain in cohesive strength and morale by the bracing atmosphere of Opposition. As to the demolition of the Irish Establishment, it is a good and holy work, but it must not be pressed too urgently just now. The people who scoffed at Lord Stanley's amendment as a mere ploy for delay are at length awakening to the conviction that precipitate action must now be fruitless, and must also involve the waste of the session.

If Mr. Gladstone recoils from the work to which he set his hand, it is because he has encountered hindrances upon which he did not calculate. He could hardly suppose that the majority upon the motion for going into committee represented the strength at his disposal in favour of his policy of disruption and spoliation. He must have known that a good many Liberals would be only too glad upon various grounds, for any opportunity of "tailing off." This, there is no reason to doubt, the member for South Lancashire has fully counted upon, but we question whether he made allowance for the damaging effect which would be produced upon the cause by the inevitable association of the Liberalism and the Ultramontanism in his support. The great bulk of the English people have a shrewd dislike to and suspicion of the political Papist and the political Dissenter, and when they find the two united in behalf of a certain proposition, that fact alone suffices to arouse their repugnance and distrust. We have laboured, and with a certain amount of success, to strengthen the feeling by demonstrating the real character of the alliance by which Mr. Gladstone is encouraged and upheld in his designs upon the Irish Church. We have shown that, on the one hand, he is supported by a section which contemplates the destruction of all Establishments, and fastens upon the Irish Church as a vast ground from whence it may attack the English and Scotch Establishments; and, on the other, by a politico-religious faction which is, theoretically, the sworn maintainer of State Churches, but seeks, in pulling down the Irish Church, to destroy the Protestant ascendancy and substitute for it a Roman Catholic ascendancy. This was so obvious and so easy of proof that it could hardly fail to sink deeply into the public mind; but we must own, with a feeling of gratitude we shall not attempt to conceal, that the conviction we endeavoured to produce could hardly have become so widely spread, and so earnestly felt but for the valuable co-operation which the defenders of the Irish Church have received from Mr. Gladstone's allies, who have certainly spared no pains to allow the world to understand the real drift of his and their policy. At the same time it is rather hard upon their leader. It must be as much as he can do to command his countenance while assuring Churchmen that he has no design whatever against the Establishments of England and Scotland, and that the idea of establishing Roman Catholicism in Ireland is abhorrent to his whole nature; but with the Liberatorists on one side and the Papists on the other interpreting every protest with a roguish wink, the task must be one of superhuman difficulty. In his present circumstances it is most damaging for Mr. Gladstone to appear *à la* with these people, but they insist upon forcing themselves upon him, and load him with eulogies which are terribly compromising. It is not pleasant for Mr. Gladstone to be supported by the praises of Mr. Miall and Mr. Spurgeon, linked with their prognostications that he will eventually stand forth as the leveller of all Establishments and the destroyer of the union between Church and State. Nor will the distrust of Churchmen, of all shades of opinion, be lessened when they find him parted on the back by the organ of the Liberatorists, which tells him that he "is but just treading on the verge of a wide region of change," and which hails him as "raised up and qualified by Divine Providence for great and beneficent purposes." We all know what the "beneficent purposes" are, and Mr. Gladstone declares that he has no sympathy with them. But remembering what are his protectors, and who are his friends, people cannot help asking what the deuce he does in that gallery.

(Morning Star, April 13.)

It is certain that thirty years ago, fifty years ago, the foremost intellects of the country had passed sentence upon the Irish Church. Sharp things were said of that Church in the recent debate; but they were honeyed compliments compared to the language in which Macaulay and Sydney Smith described it—may it, in which, before their time, Edmund Burke described it. Nor did leading minds ever since fail to condemn and denounce it. When, during one of the anti-French manias or panics some years ago, a speaker in the House of Commons severely inveighed against the tyranny of Louis Napoleon, Mr. Cobden remarked that, with all his tyranny, he would not venture to impose the Church of a small and alien minority on any province or dependency of France. At no time have we wanted the testimony and the eloquence of able men against the monstrous injustice and the serious danger of retaining the Irish Church as a State Establishment. But the House of Commons never heeded. Just as before the Indian mutiny, the raising of any Indian discussion always meant the temporary emptying of the House, if not an actual count out, so before the Fenian insurrection the subject of the Irish Church was regarded simply as a crocheted, the special property of bores, the dreamy theme of impracticable and futile Nonconformist eloquence. We are quite ready to join with the *Saturday Review* in asking why this was so, and in thinking it little to the credit of the House of Commons that such questions should ever have to be asked.

It required a Fenian insurrection, a chronic suspension of the Habeas Corpus Act, and several executions, to arouse the attention of the House of Commons to the necessity of abolishing the Irish Church. This is decidedly a heavy sin to be at the door of the expiring Parliament. Legislation moved only in obedience to the pressure of revolution. The worst of all upstart democracies ever known never set up so dan-

THE MEETING AT ST. JAMES'S HALL IN FAVOUR OF THE IRISH CHURCH.

(Times, April 16.)

On two successive nights last St. James's Hall was devoted to meetings on the subject of the Irish Church, the promoters of its disestablishment and disendowment assembling in it on Thursday, and the defenders of the Irish Church on Friday evening. No accident could be more happy than this juxtaposition. Every rhetorician knows the value of contrasts, but there is always some danger that sceptics should question the honesty with which examples of truth and error are selected to illustrate each other. No such suspicion can fasten on the meetings in St. James's Hall. The management of both was artless to the last degree. The promoters of Lord Russell's "small and early" party seemed to have relied upon his name alone. The hall was crowded, and the audience were as one man. But the company on the platform was not remarkable for eloquence or experience, or any other element of distinction; and it would have been wise in the advocates of the opposite cause had they been content to comment on the absence of these characteristics. There are, however, some Dogberries who, above all things, upon writing themselves down by their proper names, and one of the Protestant Associations was determined to show how easily they could fall below the level of Thursday's gathering. Instead of a crowded hall, not more than three-fourths of it were full, and men found it easy everywhere to move about from place to place. The unanimity of the previous evening had also disappeared. . . . It was Lord Russell and nobody on Thursday. Yesterday it was nobody without Lord Russell. The chairman, Mr. Colquhoun, referred more than once to the days when he was a member of the House of Commons, and it is perhaps owing to his withdrawal from that assembly that it has been betrayed into the vicious courses he espoused. . . .

It would lead to misapprehension to speak of the arguments that were advanced at the meeting last night. Mr. Colquhoun had, as a matter of course, something to say. The faculty of speech is a gift of the human family, though there are some who have believed, from observation of the inferior animals, that they also communicate with each other by sounds, and there is no reason why we should be jealous to guard a privilege so lightly abused as it was last night. The real question involved in the adoption of Mr. Gladstone's resolutions was, according to Mr. Colquhoun, the promotion of liberty. The genius of Roman Catholicism was, according to him, aggressive, and he cited authorities to prove the inordinate pretensions of the Catholic priesthood. In this description of the Roman Catholic Church we can agree entirely with Mr. Colquhoun and his friends, but the difficulty is to connect it with his conclusions. How can the disestablishment of the Protestant Church of Ireland promote the ascendancy of spiritual advisers, and assist in building up the dominion of the priests? We can conceive no better way of helping forward those ends than the maintenance of the Establishment as it is. We should not be at all surprised to hear that some of the more astute of the Roman Catholic prelates are a little apprehensive of what may follow the destruction of the grievance which binds their flocks together. A test example is sufficient to settle the point, and it was furnished by Lord Mayo in the recent Irish debates. Is the Irishman in the colonies and in the American Union more or less submissive to his priest than the Irishman in Ireland? The answer is notorious. The Irish Catholics in America are numerous, and have not entirely lost the devout reverence for their creed which they brought with them from the Isle of Saints, but it is a constant source of complaint with the Roman Catholic bishops in America that they cannot keep the Irish descendant in the second generation faithful to the religion of his fathers. . . .

(Observer.)

As far as can be ascertained at present, the Evangelical party in this country are on the whole content to let the Church of Ireland be dealt with as is proposed. We are not surprised at this, for it is abundantly clear that the Conservative party, feeling the impossibility of leaving matters as they stand at present, also advocate the carrying out of religious equality in Ireland, and propose to do so "by levelling up," or in other words, by the endowment of the Roman Catholic clergy. It is easy to understand that the bitter opponents of that religion will almost prefer anything to the realisation of any such plan, especially as the history of three hundred years shows conclusively that the Established Church has done nothing whatever to diminish the prevalence of Roman Catholicism in Ireland, and has altogether indisposed the Roman Catholics to listen to reason upon the subject of religion. On the other hand, the regular Church and State party, though quite prepared to do battle for their cause, must be much depressed by the ambiguous position of the Government upon this question, and by the contradictory opinions which different members of it have expressed. The attempt to connect the cause of the Irish Church with that of the Church of England will, we believe, signify little. The indefensible position of the former Church may prejudice the position of the latter, but it certainly cannot strengthen it; and all real well-wishers to the Church of England as established in this country should make no attempt to connect, but should rather disconnect the cause of the Irish from that of the English Establishment. Without venturing to predict what may occur in generations to come, and under circumstances totally different from those under which we are living, we have not the smallest doubt that the suppression of the Irish Church will leave the Established Church in this country in its full strength and power.

(Tab.)

For our own part we repeat, in order to leave no excuse for misrepresentation, that if no better plan than Mr. Gladstone's for redressing the grievance and repairing the wrong under which Catholics of Ireland are suffering can be discovered; if the position of undue depression and inferiority in which the Church of the Catholic majority is now placed, as compared with the Church of the Protestant minority, cannot be redressed without adopting Mr. Gladstone's proposals, we shall blame no one for adopting and supporting Mr. Gladstone's plan. All that we claim for ourselves, all that we recommend our readers to assert, is the right of comparing the various plans that have been, or may be, brought forward, and of deciding in favour of that plan which on the whole offers most good with the smallest admixture of evil.

THE SYDNEY MORNING HERALD, FRIDAY, JUNE 26, 1868.

THE MEETING AT ST. JAMES'S HALL IN FAVOUR OF THE IRISH CHURCH.

(Times, April 16.)

At the same time, the immediate purpose of the meeting was evidently to adopt the "No Popery" cry, which it has hitherto so greatly deprecated. The circumstances which produced this new line of argument was manifestly the appearance of a Roman Catholic speaker on the platform of the anti-disestablishment meeting last evening—a meeting which the *Times* terms with some profound disdain that it actually devotes a column of leader to the demolition of the idea that the hall was well filled, as stated by the *Star*, and to the laborious refutation of statements which it is afraid to call "arguments." A Mr. Boylan was the Roman Catholic who persuaded himself that the Protestant Church of Ireland ought not to be disestablished. The circumstance seems to have caused great annoyance, and we can easily understand why. It is not, however, so apparent wherefore, on account of this solitary black sheep in the Catholic flock, our contemporary should cast to the winds all its former convictions as to the heinous nature of the "No Popery" cry, and at once adopt it. The *Times* is, however, now pledged to a crusade against the Papal ascendancy. It has developed a completely new and original idea. The Protestant Establishment in Ireland is the grievance which binds the flocks of the Romish prelates together and cements their (antithetical) because there is no Establishment in America, the bishops of that benighted land are unable to "keep the Irish descendant in the religion of his fathers." The Catholic world was not perhaps altogether prepared for this discovery. We should not be at all surprised to hear that some of the more astute of the Roman Catholic prelates deem it "preposterous," or that they are a little apprehensive of what may follow the adoption of a scheme supported by so inconsistent and uncomplimentary an advocate.

(Manchester Examiner, April 20.)

That Mr. Colquhoun and the other gentlemen at St. James's Hall believe what they say we have no doubt. They are a people who have lived, as far as we know anything about them, in that sort of nightmare which, in Mr. Whalley's assumption of the form of decided lunacy. But what must be the prospects of a cause which has to depend on the support of such people, which cannot be defended by any argument derived from practical utility, or capable of bearing any tests which would satisfy cool reason as distinguished from "heated imagination"? To say that Protestantism can be advanced by an institution which makes even servile obedience to the Pope a national virtue, is an assertion so absurd that it carries with it its own refutation; but, if any further reply were needed, it will be found in the fact that the Ultramontane principles which are so much dreaded are at a discount in every Catholic country except Spain, and flourish nowhere else except under the wing of the Protestant Establishment in Ireland. It would, however, be as vain as it is happily needless, to argue with men who have nothing better than religious bigotry to oppose to political justice. The plain sense of the people is not to be confused on so simple an issue as the wisdom of maintaining an alien Church amidst a hostile people. All that the orators at meetings like that in St. James's Hall succeed in demonstrating, is the hopelessness of a cause that can only appeal to prejudices which belong to a bygone age.

THE AWAKENING OF PROTESTANTISM.

(From *The Irish Weekly Messenger*, April 18.)

When Triaculo, the frivolous jester of the King of Naples, in the immortal play of *The Tempest*, seeks for shelter from "the foul burban" that is about to "shed his liquor," under "the guberdine" of the monster Gullian, who has "a very ancient and fish-like smell," Shakspere makes him say, "Misery acquaints a man with strange bedfellows." Now if a perfect illustration of this truism were just now wanted, it would be difficult to find one more thoroughly appropriate than in Earl Russell having, on Thursday evening, consented to occupy the chair at a meeting in St. James's Hall of the Reform League, and to try to be taken off of the cold, which his Lordship's absence from office makes insufferable to his delicate organisation, by throwing himself down side by side with Messrs. Miall, Potter, and Bailes, M.A. Although far past that age when political services can any longer be valuable, and taught, as it might reasonably be supposed, by most unhappy experiences in his more recent career, that he is past his age and work, Earl Russell cannot consent to drop into that quiet condition of nonentity, which his never brilliant talents, but his second childhood, alone befit him. His exiles from office is so insufferable to himself, that he will even be more extravagant than ever in trying to fulfil the character of the late Sidney Smith gave him—that "he would take charge of the Channel fleet at a moment's notice, cut for the stone, and do anything else quite as extravagant."—If he could only keep the notoriety, without which life seems to be of no intrinsic value to him. That "his soul would be" once more "in arms and eager for the fray," now that there is such a prospect before him as that of beholding the disestablishment and disendowment of the Protestant Established Church of Ireland, was only naturally to be expected; and, therefore, his presence at the meeting was not surprising, than that he should have entirely changed his mind, and ignored the sentiments to which even so recently as a month ago he had given utterance. Truth to tell, there is a chance of his once more being a Cabinet Minister, if Mr. Gladstone should be able to drive Mr. Disraeli from office, and to avail himself of that he will be the *Triaculo* of the moment, however obnoxious the *Cathibans* may be to him, rather than bear the discomfort of being excluded from the shelter of place, patronage, and pay. Of Earl Russell's speech on this occasion, it may suffice to say that it presented all the features of vanity and vaunt for which through his long life he has been notorious. He will go in for disendowment, disestablishment, and everything else beginning with "dis," in order that he may distinguish himself, even though he cause dismay; and yet he does not perceive that whilst doing this, he too has changed his coat, and rides a hobby of a very different colour than that upon which he bolted, after having written "No Popery," when Dr. Wiseman attempted to restore Great Britain nineteen years ago to the orbit of the Roman Catholic ecclesiastical system. Whilst he and Mr. Gladstone may steal as many horses as they please—"to avail oneself of a homely simile"—Mr. Disraeli and the members of her Majesty's Government "may not so much as look over the hedge!" It is very true that Mr. Disraeli did help to "dish the Whigs," and so one more effectually than Earl Russell; for he managed to settle the vexed question of Reform, which that noble lord had carried to a certain point for mere political purposes, but never intended to pass. For this offence he is never to be forgiven.

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THE ZODIACAL LIGHT.

THE remarkable discoveries which have been lately made respecting meteors and meteor-streams, seem to invite the attention of astronomers to that strange light, seen at certain seasons above our horizon, termed the Zodiacal Light. It has long been known that this object is no mere optical phenomenon, but as much an entity as the tail of a comet or the rings of Saturn. Astronomers have been able to determine the place occupied in space by the zodiacal light. They have traced a law in its motions (for the light shifts its position upon the celestial sphere); they have even ventured to speculate upon its origin and constitution.

If we pass over a letter addressed by Rothmann to the astronomer Tycho Brahe, in which reference seems to be made to the zodiacal light, we must assign the discovery of the phenomenon to Childrey. He was undoubtedly the first who recognised the peculiar character of the zodiacal light, and brought the appearance before the notice of the astronomical world. "There is a thing," he wrote, "which I recommend to the observation of mathematical men; which is, that in February, and for a little before and a little after that month (as I have observed several years together), about 6 in the evening, when the twilight has almost deserted the horizon, you shall see a plainly discernible ray of the twilight, striking up to touch the zenith, and sending its rays to touch the horizon. It is not observed any clear night, but it is best illac nocte. There is no such ray to be observed at any other time of the year (that I can perceive), nor any other ray at that time to be perceived during up elsewhere; and I believe it hath been, and will be constantly visible at that time of the year. But what the cause of it in nature should be, I cannot yet imagine, but leave it to further inquiry."

It must be remembered that when Childrey wrote, the new style had not been introduced in England, so that the epoch at which the zodiacal light appeared to reach its greatest brilliancy was placed by him nearly a fortnight too soon, as compared with the dates we now employ. The beginning of March is the season at which the phenomenon is best seen in the evening. Of this we shall have to speak more at length presently.

In our latitude, the zodiacal light is seen as a faint luminous appearance of a triangular or lenticular form, extending above the western horizon in spring, and above the eastern horizon in autumn. It does not appear in the evening until twilight has almost ceased, nor in the morning after dawn has begun to break. The direction of the light is considerably inclined, and points towards the place of the sun below the horizon. When favourably seen, the phenomenon is in general easily recognisable; though some persons find a difficulty in distinguishing the faint light of the object from the background on which it is projected. The breadth of the base, measured along the horizon, varies from ten to thirty degrees. The southern edge is generally almost vertical, while the northern is inclined about forty degrees to the horizon. This description will suffice to enable the student of nature to identify the zodiacal light. We proceed to point out when and where the object will be best seen, and at different seasons. Without information on this point, the inexperienced observer would be apt to overlook the faint pencil of light he is searching for.

In January, the zodiacal light is not in general well seen, but towards the end of that month it may be sought an hour or two after sunset, low down towards the west-south-west; with the progress of the year, the light travels away from the south, so that in the middle of February the zodiacal light may be seen nearly towards the west, but a little southerly, rising much higher above the horizon than before, and extending towards the three conspicuous stars which form the head of Aries. In the beginning of March, the zodiacal light must be looked for in the evening, towards the west. It is now at its brightest, and may be seen extending nearly to the Pleiades. In the middle of April, the zodiacal light has passed slightly towards the north of west, on the horizon, while a little above the horizon, the axis of the light passes across the western vertical towards the south. The extremity of the light now extends beyond the Pleiades, and may be looked for not very far from the brilliant Aldebaran. At the beginning of April, the zodiacal light crosses the horizon towards the west-north-west; its apex scarcely reaching the western vertical, at a height of about thirty degrees above the horizon. The Milky-way at this season is seen close to the apex of the light. After the end of April, the zodiacal light is not favourably situated for observation.

The morning observations we shall not describe, as our readers are not likely to care for astronomical observation during the cold of an autumn morning.

The zodiacal light is not, in general, a conspicuous object for our climates. It has been seen, however, as bright as some of the brighter (though not quite the brightest) parts of the Milky-way. The crescent moon is at such times not sufficient to obliterate the zodiacal light.

But it is in tropical countries that this object attains its full splendour; for in these regions the celestial equator passes near the zenith (the point immediately overhead), and the ecliptic is always raised high above the horizon, while twice in the year this circle, near which the zodiacal light is always found, is perpendicular to the horizon. This circumstance, and the short twilight of tropical climates, cause the zodiacal light to present a most charming and brilliant appearance. There the phenomenon is not a temporary one, but may be seen night after night shining with a mild radiance upon the tropical landscape. "Of most peculiar beauty," says Humboldt, "was the phenomenon of the zodiacal light, when the small fleecy clouds appeared projected upon its light, and stood out picturesquely from the luminous background."

Two very noteworthy circumstances are recorded respecting the zodiacal light by this distinguished philosopher. "From the 14th to the 19th of March, very regularly for three-quarters of an hour after the close of the sun has dipped into the sea, there is no trace of the zodiacal light, although by this time the sky is completely dark; but an hour after sunset, it suddenly becomes visible, shining with great brilliancy, as bright as some of the brighter (though not quite the brightest) parts of the Milky-way. The crescent moon is at such times not sufficient to obliterate the zodiacal light."

So far as we are aware, no attempt has ever been made to account for the first peculiarity. The second, as we have presently seen, has been made the foundation of a somewhat bizarre theory. Professor Piazzi Smyth is of opinion that Humboldt mistook the first beams of the rising moon for an eastern zodiacal light. Smyth's observations from Tenerife show the probability of such a mistake arising.

If we consider the phenomena of the zodiacal light a little closely, we see that it cannot be an atmospheric appearance, for although, in some sense, it resembles twilight, which is certainly an atmospheric phenomenon, yet the peculiarity of form presented by the zodiacal light is wholly inexplicable on any hypothesis which associates it with twilight.

Looking upon the zodiacal light as outside of the earth's atmosphere, we are struck immediately by this consideration, that, lying always near the ecliptic, as the planets do, and extending not along the whole extent of the ecliptic, but along that part only which is near the sun, it resembles in these respects the orbits of the two inferior planets, Mercury and Venus. If these orbits were entirely—*for instance*, if a hoop of light occupied the place of each orbit, they would be seen just where the zodiacal light appears, the orbit of Mercury lying on the bright core of the light, the orbit of Venus near the faint edge of the light. Suppose, now, that millions of tiny planets travelled at varying distances from the sun—some in his immediate neighbourhood, others further off, some nearly at Mercury's distance, others at yet greater distances, the outlying squadron travelling beyond the orbit of Venus: is it not abundantly evident that this system, if only the constituents were small enough and numerous enough, would present precisely such an appearance as the zodiacal light? On this account, astronomers have accepted the theory, that the zodiacal light is composed of millions of tiny planets, rather a disc of comical dust, extending beyond the path of Venus, or even to the path of the earth. Nay, if we remember that the apparent extremity of the zodiacal light is sometimes seen more than ninety degrees from the true place of the sun, whereas the earth's orbit, if visible as a hoop of light, would apparently extend exactly ninety degrees from the sun's place, we see that the disc of bodies forming the zodiacal light must extend, at times, beyond the earth's orbit. That this space is occupied by some objects, very minute and very widely distributed, with send as light, and so produce the phenomena we have described, can hardly admit of a doubt. But here commences our difficulties. What are these objects? Do they shine by their own, or by reflected light? In what orbits do they travel? Do they form a tolerably uniform system, or are they condensed in zones and rings, or do they gather themselves more densely as they approach the neighbourhood of the sun? Are they connected with the phenomena of shooting stars, or are they associated with comets? And, lastly, is the corona observed round the sun (when he is totally eclipsed) really a part of the zodiacal light, or are astronomers have supposed?

On all these points, astronomers continue doubtful. Nor is it likely that we shall have exact information, until a series of careful observations have been directed to the phenomena presented by the zodiacal light. In the present state of astronomical progress, we can conceive few inquiries more interesting, to those who can afford the time, and few which are likely to be more valuable. To cite a parallel instance: so long as shooting-stars were looked on as meteorological phenomena, no very valuable results flowed from their observation; whereas, now that their nature is beginning to be understood, science has already been enriched by some of the most interesting discoveries ever made. And so, we do not doubt, it would happen, if the zodiacal light were made the object (1) of careful observation, and (2) of calculation and study founded upon such observation.

But it is absolutely necessary that observations should be made in tropical, or at least sub-tropical regions. We feel quite sure, from our own examination of this object, that little can be effected in a climate so uncertain and so variable as ours. Nor are the observations, during voyages very valuable. "A permanent residence of several years," says Humboldt, "in some of the countries of the tropics is required to obtain the solution of the problems presented by the zodiacal light."

So far as observation has at present extended, it appears that the central plane of the zodiacal light coincides neither with the plane of the sun's equator nor with the plane of the ecliptic. Our own observations—on which we are not disposed to lay much stress, owing to the difficulty of observing so faint a phenomenon well in our climate—point to the plane of the path of the comet, as very nearly the mean plane of the zodiacal light. "A permanent residence of several years," says Humboldt, "in some of the countries of the tropics is required to obtain the solution of the problems presented by the zodiacal light."

It has been suggested that the presence of the light in the east and in the west at the same moment would serve to show that the zodiacal light is caused by a ring round the earth—must be dismissed as wholly untenable. We shall briefly state why. If such a ring were close to the earth's surface, it would not be visible from the temperate zones. If, on the other hand, the ring were very large, the earth's shadow upon it would be small, and therefore at midnight, near the tropics, two nearly meeting streams of light—easterly and westerly—would be seen, which is very far from being the case. It happens that the appearances which would be observed have been calculated for the corresponding case of Saturn's rings (as supposed to be seen by the Saturnians), with a result showing that whatever the zodiacal light may be, it is certainly not a ring round the earth.

It will be noticed that neither view affords any explanation of the remarkable circumstance recorded by Humboldt, that the ring flashes into sudden visibility long after the sky is dark. This peculiar phenomenon remains as yet—like several others connected with the zodiacal light—a mystery to astronomers. Nor is it likely that much will be done towards the elucidation of these enigmas until, as we have suggested, the whole series of phenomena has been made the subject of careful observation in tropical regions. A few facts, carefully recorded, and scientifically scrutinised, are worth a host of unverified, however ingenious. Just as the detection of the single fact, that the November shooting-stars seem all to radiate from a fixed point on the celestial sphere, became the means of at once establishing the comical character of that phenomenon, and so led directly to the exact knowledge we now possess on certain points respecting star-showers; so it will prove, we may hope, with the zodiacal light, little as we now know of the significance of that mysterious appearance.—*Chambers.*

Legal proceedings have been taken in Toronto, Canada, to set the Mayor, on the ground that the election at which he was chosen occurred on Ash Wednesday, a statute holiday.

BAD GIRLS.

(New York House Journal.)
YOUR thorough-going coquette, married or single, is one of the worst of the class of bad girls. If we go back to the foundation, society is to blame for this, because the society of today is a huge hothouse, wherein are grown and cultivated to sad perfection those full-blown, pretentious, gaudy, rank-perfumed flowers of artificial womanhood known as coquettes. At the beginning, then, the coquette may be comparatively innocent. Why not? What can a bit of girlish humanity six years old know of the dangers of flirtation? And yet there are children's parties given nowadays, where babies in years go through all the ceremonies common to adult assemblages, and indulge in the German midnight suppers, incipient compliment, and flattery, and the apparently harmless but insidious pleasures of juvenile flirtation. Starting thus early in a dangerous school, the coquette develops with wonderful rapidity, and has fully completed her education by the time she is ready for the conventional bringing-out, or public debut in the social world, at that profound period in life so happily, but ineptly—according to modern usage—described by the poet as the verdant slope, where

"Standing with reluctant feet,
Where the brook and river meet,
A youth and a maid, in the prime of life,
Almost certain to be a bad girl—bad in her influence, bad in her example, bad in the results of her infatuation, bad in her heart."

There is, it is true, a certain kind of coquetry which is a spontaneous outgrowth of the feminine nature; a simple-hearted, innocent, modest shyness of manner, that repels and attracts simultaneously; that compels attention and admiration, but frowns upon familiarity. This, however, is the coquette of the early childhood, by the bad girl coquette. She enters society with the fixed purpose, either acknowledged or in her heart, of making conquests. She will spare no pains to win hearts, will lavish all her attractions unscrupulously upon her victims, and when she has triumphed and tired of her play, will be as unscrupulous in trampling to the earth the holy affections which she has made the sport of an hour. Over and over again the farce is played to the bitter end, until she becomes desperately sick of the role she has undertaken, and very likely seeks in matrimony that fresh excitement which has become a need of her life than food or sleep. But now, she is more dangerous than ever. Before, she beguiled and tempted men to despair—now, she lures them to ruin. Heartless herself, she makes them worse than heartless. They seek revenge, and it reacts upon society at large first, and upon themselves last, and most fearfully. The hidden catalogue of crimes and iniquities which coquettes must be held responsible for, if it could be enrolled and revealed to the gaze of the world, would terrify the stanchest and strongest amongst us. There is nothing too rash, too desperate, too wicked for their victims. They are bad girls, and the fruits of their evil are to be feared.

Next in rank to coquettes must be placed habitual gossip, and the two species, entwining with the leading passions of their lives most of the minor weaknesses and vices of their sex, embrace nearly all who belong to the class of bad girls. As in coquetry, so in gossip, there is a kind that is comparatively innocent and harmless and natural, to say the least. But when the natural tendency grows into a habit, fixed, strong, and uncontrolled, it becomes a sad demoraliser. There seems to be a strange fascination about gossip. It is contagious. One rattling tongue will set a score to wagging with a volubility and responsibility to their owners. It is sure eventually, if persisted in, to become utterly unscrupulous and reckless. A gossiping woman is the embodiment of thoughtlessness. She is a wretched slave to her tongue. Without the slightest desire to injure her neighbour, she is liable at any moment to set fire to the train which shall undermine and destroy his reputation for ever. Her passion becomes so all-controlling, so eager, so sleepless, that it must be gratified. It is stronger than the drunkard's appetite for his poisonous potions, stronger than love, stronger than hate, stronger than any of the finer and gentler emotions. When truth fails to meet its demands, falsehood stands ready and is employed. Man, woman, or child, where is one who has not at some time and in some way been victimised by the bad girl gossip? Where will you go feeling certain that she cannot follow or has not preceded you? How will you escape her for an hour? She is ubiquitous; always on the alert; never so burdened with news as to be unable to add a fresher morsel to her load. And how she revels in the gaping mouths, the exclamations, and impatient crowdings, and dilated eyes of her hearers. How she will attack the writer of these words, and cry, "Shameful! shameful!" and tell the world that he is gratifying some personal spite.

Alas! it is a reluctant pen that writes, and we hasten to leave the picture it has drawn unwillingly, and with only an earnest hope that it may prove a warning to some who find in it a resemblance to themselves. To specify all the varieties of bad girls, and all their peculiar traits, would be indeed an unpleasant task. Society is full of temptations, and for many of them they must be held accountable. Yet society is itself more blame-worthy than they are, for it makes them bad by its own weaknesses and distortions—by its unsettled and immoral condition. Hudson's Bay Territories.—A few weeks ago it was understood that the Hudson's Bay Territories had been ceded to the Dominion of Canada, and that it only remained to give formal effect to the transfer. There was a great debate in the Canadian House of Commons, which ended in the passage of a series of resolutions approving the arrangement. It would, however, seem that some hitch has since taken place, for we find in the *Toronto Globe*, of March 10, the following paragraph:—"The North-West question, it appears, is fast assuming a very unfavourable aspect. Whether or not the British Government perceived that the present Government at Ottawa are unequal to the task of opening up to settlement the valuable tract of land lying waste in that region, is not yet known; but this seems certain, that they have refused to implement the agreement made with the Conference in London last year. They have refused to transfer the control of the North-West Territories to the Government of Canada."

Mr. James Parton, an American writer, has just contributed to the *Atlantic Monthly* an article upon the Roman Catholics in that country, in which he states that their Church has accumulated an enormous property. It has for many years carefully anticipated the progress of population Westward, and by small investments in land at points along the probable line of future settlement, has become very wealthy. "A professor in one of our Western colleges," he says, "saw two years ago at Rome a better map of the country west of the Mississippi than he ever saw in America, upon which the line of the Pacific Railway was marked, and every spot was dotted where a settlement would naturally gather, and a conjecture recorded as to its probable importance."

George W. Porter, whose parents and relatives were murdered by the Indians in the "Redwood Massacre," in Minnesota, in 1861, from that time devoted himself to vengeance, and is said to have killed since then 100 Indians.

CHOOSING A MOTHER-IN-LAW.

(New York Round Table.)
ONE wife is, after all, pretty much the same as another, and almost any woman furnishes sufficient material for a good one. If, profiting by the sage admonition of the worthy Don Juan in "El Conde Lucanor"—

"A man at his marriage should teach his wife
How he intends her to pass her life!"—

and if he have the right stuff in him for a teacher, he stands a fair chance of being able to fashion to himself as docile a helpmeet as the good Don Alva Fanez rejoiced in. Almost any husband is, has only himself to blame for it, has only proved his own incapacity for the married state. A wife's demands are usually simple enough if not just, and these complied with, she is likely to be loved better than anybody else in the world, and to have her own sweet way in all things. If she can achieve the latter end without seeming to do it, so much the better; the philosophical enough to be satisfied with the reality of power, whoever has the semblance. Besides, the majority of women are married at an age when their characters are still mobile and plastic, and can be shaped in the mould of a husband's will. At least so the husbands are fond of fancying, and if misguided beings, they are often shaped then shaping, they are happy in never knowing it.

But a mother-in-law—who ever dreamt of modeling a mother-in-law? That terrible mysterious power behind the throne, the domestic Sphinx, the Gorgon of the household, the awful presence which every husband shudders at when he names? So it is a matter of the greatest diffidence and delicacy to choose aright where error is irreparable. One may at the last get divorced from an intolerable wife, but from a true mother-in-law there is no divorce, at least in this life. And how it may be hereafter, one who has been more than once blessed with the sweet offices of Hymen may be excused from declining to anticipate. Once in a generation there arises a man who slays the dragons and the ogres and the giants that everybody else is afraid of, and is not even dismayed by a mother-in-law. Bluebeard and Henry VIII. must have acquired from long and varied practice considerable skill in selection; but alas! they failed to put on record their peculiar system, and have left us no rules for our guidance. And in the absence of any authentic data, and unaided by experience, it is difficult to say precisely what plan should be followed in choosing a mother-in-law. Of course there is one rule which will be found in all cases absolutely certain and satisfactory, and that is to marry an orphan; though even then a grandmother-in-law might turn up sufficiently vigorous to make a formidable substitute. This, however, is unlikely; a more serious objection is that the supply of orphans is unhappily limited, and those of us so compelled to take up with wives who are still blessed with extant maternal affection can scarcely exercise too much caution.

We cannot pretend, in our limited space, to lay down anything like a system for the selection of mothers-in-law; one's plan of operation must, to a great extent, be dictated by circumstances. But there is one consideration which must form the basis of every successful calculation; never, on any account, make your choice on the hypothesis of post-matrimonial affinity. One's mother-in-law is one's natural enemy; any other condition of affairs is unhealthy and dangerous. Besides, the article is so extremely deceptive; the very mildest-mannered mother-in-law that ever lived a prospective son-in-law before marriage might prove the very fiercest after it. Fear the Danaans, even bringing gifts; in the midst of peace (how brief and how little surprised list lost!) prepare for war, and choose a foe that will least molest you or that can be most easily conquered. A very sickly consumptive mother-in-law has been found an admirable investment; so, too, one with a large family of marriageable or married daughters. Thus the enemy's attention is distracted and divided, and one vigorous assault will sometimes put her to total rout. Best of all, however, is a mother-in-law with married sons. In the daughter-in-law is her natural and most delicious prey; tormenting a man is vulgar sport, but torturing a woman is every elegant and fibre of her spiritual nature tingles with exquisite agony is truly delightful recreation. Besides, one is thrown so much oftener with daughter-in-law than with son-in-law, that the opportunities for pastime are as a hundred to one. Then, too, it is apt to be less dangerous; as a rule, the filial instinct strives longer with the marital in men than in women, and a man who loves almost equally his mother and his wife will rather try to conciliate a long time before he dares to face the disagreeable alternative of choosing between them. For these and other equally obvious reasons, a mother-in-law who has three or four married sons may be considered the safest in the long run.

There are many other points which present themselves as whether a mother-in-law should be fair or dark, fat or thin, rich or poor, learned or ignorant, and so on. The subject is discussed metaphysically may be refined into all manner of abstruse subtleties. But it is impossible to frame general rules; even if we succeeded they would probably fail to fit any particular case, and we should expose ourselves to all sorts of opprobrium from victims who had vainly relied on our sagacity. Then, too, the subject has endless collateral ramifications in the way of relations, country cousins (*horresco referens*) maiden aunts, and the like. A wife absolutely without friends or relatives would be an inestimable treasure; in default of that, the fewer she has the better. To be sure, one might, after marrying, fly with his bride to the remotest part of the earth, might take the wings of morning on the early express and the Barcarol desert pierce, or go where rolls the Oregon and hear no sound save his own dashings and the occasional oath of a disgusted miner; but how long a happiness would his self-enforced exile bring him? Is there any desert too bleak for a country cousin to go into raptures over and insist on sharing with you? Is there any solitude so remote that a mother-in-law shall not ferret you out?

The *Athenian* describes a wonderful feat of telegraphy. A message has been sent from Valencia, in Ireland, to San Francisco, and an answer has been received to the message within two minutes! The message left Valencia at 7.21 a.m. on the 1st of February, and its receipt was acknowledged by 7.23; the San Francisco time then being 11.20 p.m. of January 11. The distance travelled by the message, going and coming, was about 14,000 miles. To accomplish this feat the telegraphic wires were "joined up" all across America—from Heart's Content to the great California port. The distance travelled by the message, going and coming, was about 14,000 miles. To accomplish this feat the telegraphic wires were "joined up" all across America—from Heart's Content to the great California port.

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MOSES AND THE MONUMENTS.

(From the Round Table.)
"Is one of the papyrus roots preserved in the British Museum, the Egyptian scribe, Plinebas, reports to his chief, Amenemhat, the condition in which he found the city of Memphis. It is incomprehensible, he says, and life is sweet therein; the plain is filled with inhabitants, the ponds and canals with fishes, and the fields with birds, while fragrant flowers bloom in the meadows, and the fruits taste like honey, and the granaries burst with corn. And then he describes the preparations which had been made for the reception of the king at his entrance into the city, and adds that the pressure of men to greet him was very great, but more especially to lay before him, 'mighty in victory,' their supplications and complaints. And on the back of this withered papyrus is a memorandum of the very fact of building of which Genesis makes mention."

We should naturally expect to find the term by which the Children of Israel were known to foreign nations applied to them on the Egyptian monuments; and, in fact, the most recent investigation has found this term in the Egyptian designation *Apuu*. Thus, in a papyrus well preserved at Leyden, in Holland, is found the following writing, from the scribe Kanitar to his chief, the scribe Bakenphath:—"May my master find content therein that I have accomplished the task which my master assigned to me in the words, to wit: 'Give sustenance to the soldiers and also to the Hebrews who transport stones to the great city of the King Ramesses-Memphis, Lover of the Truth' (and who) are put under command of the captain of the police-soldiers, Amenemhat. I supplied them with food each month according to the excellent command which my master had given unto me." And again, in the rocks in the valley of Hammamat, along which went the old Egyptian highway from Coptos on the Nile to the port of Berenice on the Red Sea, is an inscription which contains, among other things, a review of the number of men employed there in constructing it, among whom are a troop of eight hundred Hebrews under the escort of Egyptian soldiers of the police of Libyan descent, called *muzai*.

Two things, therefore, may be considered established. First, that the Egyptian records name Ramesses as the builder of the cities of Pithom and Memphis; and, secondly, that the same records speak of the Hebrews in a way to indicate that their position in respect to the building of these cities was that of forced labourers under police superintendence. Now, in the Bible, the builder of Pithom and Memphis appears at once as an oppressor of the children of Israel and as a new king in Egypt who knew not Joseph; a fact which shows that Joseph could never have come to the court of an Egyptian Pharaoh, but must have been taken up by one of their Semitic conquerors in the Delta, who, as we have seen, lived at Avaris-Tanis, and thence governed the country as far as Memphis and Heliopolis.

After the liberation of their country from these usurpers, the Pharaohs of Egypt race could have had no feeling for the kindred of the latter, and for three hundred years, therefore, they oppressed them grievously, their oppression reaching its culmination under Ramesses II. and his successor. The birth of Moses falls, as we have said, under Ramesses II.; and under his successor, whom the monuments call Menephtes, occurred the exodus when Moses was eighty years of age. If, therefore, Menephtes reigned twenty years, as the Egyptian lists of kings state, Moses would have been born about the sixth year of Ramesses, which corresponds with the statement in the Bible that the building of Pithom and Memphis occurred in the first year of Ramesses II.

The building of these cities, it must be added, had a strong political motive at the bottom, for they were not merely designed as a defence against invasions from Canaan, but as centres whence to afford means to keep down their own subjects, penetrated with the restless Semitic spirit, as is manifest from the treaty found inscribed on one of the walls at Thebes, made between Ramesses II., in the twenty-first year of his reign, and Chetarsa, king of the Hittites, which contains, among other things, the following clause: "If the subjects of King Ramesses come over to the King of the Hittites, the King of the Hittites is not to receive them, but to compel them to return to the King of Egypt"—words which may serve to throw light upon the confession of Pharaoh in the Bible: "Come on, let us deal wisely with them [the Hebrews]; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them out of the land" (Exodus, i. 10).

Touching the Egyptian origin of the name of Moses, says Brugsch, there can be now but one opinion. The monuments make mention of several persons who bore the name of *Mose* or *Mosau*, a word signifying "the child;" among others, one of the governors of Ethiopia, under the Pharaoh of the exodus, with whom, indeed, Joseph seems to have confounded Moses the lawgiver, when he speaks of the latter as having led an Egyptian army to Ethiopia in his youth, and having penetrated to Meru, which he married the Egyptian princess Tharbia, who out of love to him had opened the gates of that city.

The whole legislation of Moses, it has often been remarked, shows the traces of his Egyptian origin; and there is one fact in relation to it mentioned by Brugsch, which we do not remember to have met with before. The religious monuments of the Egyptians, whether stone or papyrus, bear testimony everywhere to the fact that the priests had originally a distinct conception, and taught the doctrine of the unity of God; and that however much this doctrine may have been perverted afterward in the animal worship of the people, it was still preserved by the priests in the mysteries, and revealed to the initiated, but to them alone, although a divine allusion to it was made in the papyrus roll which was put into the mouth of the dead to accompany them to the grave. The name, however, of the *One God* was not mentioned in these rolls; it was only paraphrased with the words *nuk pu nuk*: "I am that I am"—words which will recall at once the similar phrase in Exodus (iii. 14) with which God names himself to Moses and the children of Israel, and which, in their Hebrew form, *Jahveh*, mispronounced *Jehovah*, signifies the same as the Egyptian formula—*nuk pu nuk*—"I am that I am."

Police Intelligence.—The police officer who recently arrested a savage blow, has since further distinguished himself by stopping a flying report, and catching a violent cold.—*American Paper.*

We regret to announce the death of Quow Daddy, King of Aquinim, West Africa. He was a man and brother, and a devoted missionary, when in season, with great regularity.—*Punch.*

A circular has been issued by the shareholders committee of Overend, Gurney, and Co. (Limited) to their constituents, inviting contributions, at the rate of 1s. 6d. per share, for the purpose of defraying the expenses of those proceedings which it has been determined to institute against the directors by an action at common law.

MUTUAL IMPROVEMENT SOCIETIES.

To the Editor of the Herald.
SIR,—While expressing my sympathy at the efforts made by young men to improve the mental culture of each other, I must be excepted to the course of conduct pursued by a society which, with such noble intentions, has taken as its motto, "Whether England was destined to fall, like former nations." On the occasion I refer to, the subject was quite beyond the debating powers of the gentlemen who took part in it, so much so, that it was acknowledged by all that not one of the parties left the class one bit the wiser than he went.

If these friendly meetings are to be turned to good account, the subject chosen should be within the understanding of all present, in order that all may take part; but in the instance I refer to, the utter want of information with regard to nations of antiquity, the past and present condition of the Mother Country, rendered it quite impossible for them to draw even a most remote inference on the question.

I should not ask you to insert this in your valuable journal, were I not convinced that, by your so doing, you will be the medium of giving a hint, which, if taken in the right spirit, will be of great benefit to the welfare of the parties concerned.

I am, Sir, yours, &c.

HAMLET.

"STARR-BOWKETT" BUILDING SOCIETIES.

To the Editor of the Herald.
SIR,—Your correspondent "Starr-Bowkett" has obtained an issue of considerable moment to a large number of our fellow citizens: I, as an individual, have been interested in his two letters, as well as in that of Mr. Noth, and the one now by "J. W."

I am far from believing that we have arrived at that point of contention, in the constitution and management of our Building Societies, which is desirable, and which I think quite possible. It has appeared to me that from the very first they have been arranged too exclusively in the interest of investors, which, I submit on the face of it, somewhat compromises their very name. If the primary object of a Building Society be (as stated to be) to enable house-holders to become their own landlords, then ought its constitution to be framed so as to lead to the most direct, expeditious, and (I would add) least troublesome mode of attaining that end. This, however, is more than can be said of any Building Society at present in existence—in this place at least—so far as I am acquainted with them. I believe that the one which Mr. Starr-Bowkett is about to consider of the interest of borrowers as any of them. But I think, also, from his own showing, that there is room for considerable improvement in the management of these societies. Now if the statements of your correspondents "Starr-Bowkett" and "J. W." can be verified, Starr-Bowkett has certainly stolen a decided march upon anything we have got here, and would seem to have attained the result which I—*and it seems, many others too*—have long thought to be quite possible, viz., to lift upon such an arrangement as would enable the society to loan out money to its members at something like a reasonable rate, instead of, as at present (to use somewhat vulgar phrase), having to pay very much through the medium of a bank. Hoping your correspondent "Starr-Bowkett" will take upon him to call a meeting, so as to try and give the thing a start, I am, &c.

A WOULD BE MEMBER.

To the Editor of the Herald.
SIR,—It is very desirable that the steps taken for the erection of the intended Memorial Hospital should be thoroughly examined. Nothing is more plain than to put on paper a general idea of what would be most desirable for giving accommodation to the sick of this city, but when you enter into details as to the site, the building, the arrangements for the building, and still more, to be sure of the yearly sum to meet the necessary expenses—this is not so easily done. It is not my intention to enter into details, but I do desire to clear the way a little, to try to remove any objections that have appeared.

Mr. Mort, in his letter of the 17th instant, says, "Do you think it wise to concentrate the discharges of the soldiers in one position which will cause prevailing summer winds, or a wind which blows where disease is most active, to carry off infection through the masses of our population." I know of no instance where a hospital has been the point from which disease has spread to a neighbourhood. The sick removed to a proper hospital are placed there to get a general idea of what would be most desirable for giving accommodation to the sick of this city, but when you enter into details as to the site, the building, the arrangements for the building, and still more, to be sure of the yearly sum to meet the necessary expenses—this is not so easily done. It is not my intention to enter into details, but I do desire to clear the way a little, to try to remove any objections that have appeared.

It is not the wind which is the most powerful carrier of infection to a community, but bad drainage, polluted water supply, and polluted clothes. Mr. Mort asks, "Has it occurred to you to ask yourself what the consequences of moving the sick to such a site would be if the dreadful disease, cholera, were to break out or other like scourges, from which we have hitherto happily been exempted, was to visit our city?" Hospital arrangements could not be made so as to be able to receive the pauper sick in epidemic scourges. For their care and treatment it would be necessary to procure temporary accommodation.

But from so great a well-built and properly-managed hospital spread beyond its walls the disease it receives within its walls, even in the worst epidemics. The Small-Pox Hospital, in London, has never been the means of spreading that disease in its vicinity, and the buildings occupied for fifty years in Macquarie-street have not yet earned that unenviable name. Mr. Mort also asks, "Have you considered whether it would, or would not, be a large economy to the institution, and involve more regular and systematic attention to the patients, if paid medical officers were employed?" Economy is not the only question involved in the employment of a paid instead of an honorary medical staff. As an abstract principle of right, I always have considered that medical men should be paid for their attendance upon the poor; circumstances have as yet educated the public mind in the direction of unpaid service, but the time is not distant when this will be seen to be unjust, and therefore unwarrantable.

If it is understood Mr. Mort's remark, he means paid medical officers not allowed other means of livelihood, in order to obtain the services of gentlemen of the age and experience that would fit them for the discharge of these duties. High salaries would not induce them; appointments made permanent, but this would be a disadvantage to the public in preventing the man to the hospital experience, and practice bringing that to bear to the benefit of the public in the attendance on their private patients.

If the money can be obtained to build one large hospital, and improve the present building in Macquarie-street, the expense to keep up two establishments could not be yearly obtained. This, to my mind, is fatal to the idea of two establishments for many years.

It must be remembered that hospitals in colonies have been supported chiefly by Government. Without that aid from the public taxes, charitable institutions could not be kept up; and there is no doubt, a growing feeling that the cost of charitable institutions is forming a very serious item in the yearly expenditure.

If the colonies can build elsewhere than in Macquarie-street, I do not think that Moore Park is near enough to the centre of the present population for it to be the site for the new hospital.

I remain, Sir, your obedient servant.

E. S. P. BIRDFOOD.

24th June.

To the Editor of the Herald.
SIR,—Some persons are doing a good business just now in passing comforters, shawls, &c. made of lead. Numbers of people I have met with have been told that if they had one given to me by a provision dealer in George-street, on Saturday (I do not say it was known to be such), being part of the change of a half-sovereign. The police ought to be able to see to this.

